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Concepts of Respect Category and Respect Speech in Uzbek Language

Shirin Baxtiyarovna Sadikova

Associate Professor, Tashkent State University of Oriental Studies, Uzbekistan

ABSTRACT

In this article, there are opinions about the expression of Respect as a social-positive phenomenon through language, and it is considered appropriate to call it a linguistic category. Therefore, respect as a category is related to modal relations, its general aspect, and the expression of respect and related meanings such as respect, respect, honoring, glorification, attention is a special aspect.

KEYWORDS: *perfect man, behavior, sense of decency, emotion, respect and love, love problem, fear, human obligation, duty*

INTRODUCTION

Respect is a multifaceted, wide-ranging socio-political, philosophical-legal, spiritual-educational, spiritual-logical, religious-ethical, historical-cultural linguistic concept; As a specific category, it has not been specifically studied from the point of view of this or that discipline, but the relationship of respect and honor has its own long history. Medieval thinkers of the Muslim East addressed this problem in their writings about human qualities, perfection, in particular, the attitude of respect, respect, and reverence. For example, Kaikovus's "Qabusnoma", Abu Nasr Farabi's "The City of Virtuous People", Yusuf Khos Hajib's "Qutadgu Bilig", Alisher Navoi's "Mahbub ul Qulub", Amir Temur's "Temur's Tuzuklari" express opinions about respect and respect.

Consequently, dozens of proverbs such as "Respect to the elder is a duty, respect to the younger is a duty" have been used in our language for centuries. The history of the study of the category of respect began in the 40s of the last century with the study of the form of respect. In this place, it is correct to say that the study of this category for respect and value is connected with the name of one of our father's linguists, A.G.Ghulomov.

It is known that the means of expressing the relationship in the language are united in the category of modality. There have always been positive and negative types of social relations between people. At the base of all social-positive relations is the content of respect to one degree or another.

Material and methods

Social relations, like all kinds of relations, are realized in human speech through language. The speech reflects such aspects as the mentality, spiritual outlook, and culture of the people who speak this language. Respect as a linguistic category has three specific aspects: content, form - means of image, methods of expression.

Content aspect:

- It reflects the positive - spiritual - linguistic reality in society;
- Realization of events of respect and appreciation;
- Manifestation in manners.

Form - aspect of visual media:

All these morphological means have the meaning of respect.

- The presence of lexemes expressing the meaning of respect shows that it has lexical-grammatical aspects (signs). The meaning of respect is embodied in lexemes such as respectable, respectable, respectable, dear, considerate.
- The presence in the Uzbek language of phraseological units, sentences, in the form of proverbs and matals, which express the meaning of respect, indicates that our language is rich in image tools expressing the meaning of respect.

Aspect of Expression Methods:

- Expression of the meaning of respect using morphological means is a morphological way of realizing the meaning of respect.
- Expression of the meaning of respect through lexical means is a lexical-semantic method of realization of the meaning of respect.
- Expression of the meaning of respect using phraseology, proverbs and proverbs is a syntactic-stylistic way of realizing the meaning of respect.

It seems that respect as a linguistic phenomenon is an independent lexical-grammatical category with its own methods of expression and means of representation. The presence of the meaning of respect and its development also indicate that this category has an oppositional aspect.

The opposition of positive and negative phenomena in the language, especially the contradictory phenomena such as respectability and disrespect, respectability and respectability, respectability and disdain, honoring and belittling, are among the factors that create this category. Being in the same category is a condition of existence for any element of existence, especially for the language unit. It is known that everything in existence - object, event - event, symbol - concept, actions and situations are distinguished by certain characteristics.

At the same time, according to these aspects, it differs from other things - events. This feature indicates that they have the ability to be an independent category or merge into another category. The latest opinions about the category in Uzbek linguistics also confirm this opinion.

Respect is manifested in communication (social-communication interaction, thinking, conversation, monologic and dialogic speeches, cultural-educational, moral-legal, spiritual-emotional relations) in the form of communication behavior.

Honor speech has different content-functional directions. It turns out that respect is a socio-linguistic phenomenon, and

it is a social value, kindness, love, sophistication, prestige, loyalty, sincerity, friendship, brotherhood, tolerance, honesty, religion, justice, honor, chastity, embodies qualities such as modesty. Human respect (people's attention to each other) starts from praying to the ear of a baby bird, honoring it, caressing it, showing affection with great attention, raising it to the levels of making friends, loving, appreciating, gaining reputation, honoring it for its great services, and finally agreeing is completed with the etiquette of wishing (habit). In this respect, respect is a symbol of knowledge, loyalty, trust and beauty. In the two-volume explanatory dictionary of the Uzbek language, the word respect is defined as follows.

According to the definition given in the dictionary, the feeling of respect is expressed in two ways: a) respect in the direction of understanding someone and appreciating him: mutual respect between people: this is how our respected teachers brought us up; b) respect in the direction of understanding the value of something, appreciating it, glorifying it. For example, people's positive attitude to the events of existence, respect for the Motherland: Uzbekistan is like my motherland.

Defining respect in such two directions is important for determining its essence, for scientific research, and for education. This method helps to identify its finer edges. In fact, respect is a whole concept that incorporates the meanings of positive attitude towards society and natural (existential) phenomena: honoring, glorifying, appreciating, paying attention; The meaning associated with the feeling of praise is a term that expresses a positive attitude of various forms. For example: like an honor board.

All positive attitudes of people to the phenomena of existence, first of all to people (thoughts, words, feelings...), communication behavior, communication etiquette, communication culture (vocabulary, elegance and beauty of speech...), communication qualities (manners, kindness, sweetness, softness, gentleness). The basis of this system is the discourse of respect.

So, the category of respect with all its linguistic and speech aspects is realized in the form of SPEECH OF RESPECT: in ethics, communication takes the leading place, in humanities, the speech of respect (manners, culture, ethics, beauty...) takes the main place and forms a separate system of respect - a series of words of respect . However, the concept of respectful discourse is broad and includes the concept of the category of respect. The evidence we have, examples collected from different genres, show that the subject of the category of respect is a separate (independent) problem of scientific investigation.

It seems necessary to study the speech of respect in order to study the process of expression of the meaning of respect, generalize the phenomena related to it, and distinguish it from other linguistic and speech phenomena. "Speech of respect" was used as a noun unit, a speech unit - a term specific to the category of respect.

"Speech of honor" will have the following characteristic features:

- The term "honor speech" includes colloquial speech, conversational speech, dialect speech, character speech, author's speech, as well as "speaker + listener" relationship, joint speech event with the participation of "speaker + listener + other". This situation is more common in live speech, greetings and invitations. In this case, the speech of respect is created on the basis of the dialectic unity of ABC (speaker - listener - other).
- In the speech of respect, the signs of respect, respect, respect prevail.
- The meaning of respect can be expressed directly, indirectly and in common situations in the speech of respect.
- The speech of respect includes words and phrases that express who or what the respect is directed to.
- Respect speech contains lexical units that clearly express the content of respect and bear the main burden. It is better to call them "basic lexemes" that express the meaning of respect.
- Honor speech is dominated by a spirit of emotionality associated with good intentions.
- The part of speech of respect is in the form of desire, which contains meanings such as desire, respect, praise, expression of satisfaction.
- A morphological unit, a lexical unit, a phraseological unit, and a syntactic-stylistic unit carrying the meaning of respect can be included in the speech of respect separately or all at once. In this case, the content expressed by the units serves to complement each other, to strengthen and exaggerate the edges of meaning.

So, the meaning of the category of respect, methods of expression, image means (forms) and linguistic-speech diversity are embodied in the evening of respect; speech of respect - the source of realization, expression, formation of the meaning of respect, linguistic-speech factor, opportunity, method, form, situation, etc. The realization of the meaning of respect in the language with all its forms is united within the framework of the lexical-grammatical category. It appears in various forms and manifestations at all levels of the language.

Result and discussion

The philosophical description of the category of respect is directly related to the science of ethics. After all, ethics is a component of philosophy, and later it had the status of a separate science. Consequently, the issues of respect, ethics, and manners appear as research objects of both philosophy and ethics. Since the creation of the science of philosophy, the world, the origin of nature, its main laws and categories have been researched, and the human problem has been the main research object of philosophy. For example, according to M.Feuerbach, man is the flower of nature. At the next stages of the development of the science of philosophy, the human spirit and emotions attracted the attention of philosophers.

As a result of the expansion of the scope of research, the science of ethics was separated, and as a result, along with issues of culture and manners, the category of respect, in a certain sense, became one of the basic concepts of the science of ethics. For example, the ancients called this science - ethics practical philosophy, because ethics was considered an integral third part of philosophy along with physics and metaphysics. A.Navai also put forward the opinion that this science should be called the philosophy of morality or the philosophy of virtue.

Morality is a set of positive behaviors that can serve as an example for society, time, and human history, and is a

spiritual phenomenon that determines the level of human maturity. The concepts of manners and behavior are relatively narrow and belong to the scope of ethics, where manners are actions based on national traditions and warmly appreciated by the family, community, and behavior are actions considered positive by the community.

The feeling of respect and respect applies to all three aspects of manners, manners and ethics, and differs according to the scope (respect within the scope of manners is limited to the neighborhood, respect related to behavior is related to society, and the concept of respect within the scope of ethics is aimed at human perfection). Therefore, the concept of respect as a philosophical category is one of the important research objects of morality and ethics, and it is required to be researched in direct connection with the national mentality, customs, and moral laws of the society. After all, it is necessary to emphasize that the analysis of scientific literature on the science of philosophy shows that this topic has not been studied as a separate special large-scale study.

Universality, regionalism and nationalism features of ethics are of great importance. Nationalism and regionalism are seen in the relatively narrower aspects of morality - moral behavior, manners and etiquette. For example, in Western countries, to be treated as equal to parents, to demand one's rights is considered as a human right and freedom. In the East, especially in Uzbekistan, such an attitude, even looking directly at parents or elders, is considered disrespectful and impolite. Also, arguing with parents is considered a negative phenomenon and is condemned. This oriental label has a direct traditionality and is embedded in the blood of our people. It shows that there are some defective aspects of this situation in modern life, it shows that extreme orientalism can cause some negative consequences, and sometimes it can show cases of obedience and muteness without reason.

As we know, the medieval thinkers of the Muslim East created a number of works devoted to moral issues, virtues, behavior, and etiquette. For example, "Nightmare" by Kaikovus, "The City of Virtuous People" by Abu Nasr Farabi, "Signs of Happiness and Prosperity" by Abu Bakr al-Razi, "Treatise on the Science of Morals" by Abu Ali ibn Sina, "Treatise on Duty", Amir Temur's "Timur tuzuklari", Alisher Navoi's works such as "Mahbubul Qulub" are among them.

These works provide information about certain opinions about human qualities and manners. At the same time, the mentioned works touch upon the issue of respecting and treating with respect to one degree or another. For example, in the hadiths collected by Imam al-Bukhari, not only the rules related to the teachings of Islam are reflected, but they are love, honesty, purity, generosity, respect for parents, elders, kindness to orphans, captives, widows, hard work, to the country. noble human qualities like love are embodied.

If we analyze the period of historical development of philosophical thought, we can see that the concept of respect has been studied to a certain extent, and philosophers have paid attention to some aspects of this issue, albeit partially, in analyzing the human psyche. At the same time, it is observed that the information about this feeling was also expressed in the first written monuments dedicated to moral issues. For example, Yusuf Khos Hajib's work "Kutadgu Bilig" mentions "respecting the elders and honoring the little ones" as one of the conditions for the constant companionship of wealth.

However, the category of respect is not analyzed separately in this work, only the need to show respect is acknowledged. For example, when Ogdilmish - aql khan Kuntoldi (justice) is giving information about the three categories of courtiers - seniors, equals and juniors, he describes the importance of honoring, appreciating and honoring people belonging to this category.

In his works, Alisher Navoi raises the issue of a perfect person and describes the actions leading to perfection. However, the concept of respect is not directly analyzed in these works. Of course, in some places, for example, in the chapter dedicated to modesty and manners of the work "Mahbub-ul-Qulub", thoughts related to the feelings and emotions that are being studied are stated indirectly.

Now, if we pay attention to western philosophy, almost a similar situation is observed, it becomes known that some philosophers have some opinions and views on this matter. For example, the German classical philosopher Immanuel Kant distinguishes between evil and good will in human nature. Good will relies on self-knowledge and reason. People should treat each other based on this I.Kant considers two of the obligations in this relation to be important. These are respect and love. After all, everyone's duty is to do good deeds, that is, to help people as much as possible and help them to be happy, without hoping for any reward.

Philosopher I.Kant emphasized two things in social relations between people, good will: a) respect; b) love. Defines respect and love at the level of human obligation, duty.

Erich Fromm, a famous psychoanalyst and philosopher, pays special attention to the problem of love. The scientist puts forward the opinion that love consists of elements of care, responsibility, respect and knowledge. In this, he connects the responsibility related to the commandment of the heart to care on the one hand, and to respect on the other hand, at the same time, he recognized that respect is not fear or shaking hands, but acceptance of a person as he is.

Conclusion

Therefore, although the category of respect has not been studied as a special philosophical and moral category, it is important to research this topic and analyze approaches to the concept of respect. Meanwhile, another issue attracts attention. The feeling of pure respect can be differentiated depending on the object or subject or person to whom this feeling is directed. For example, respect for parents, respect for other people's discretion, opinions, and opinions, respect for women, respect for the elderly, respect for other people's religion and beliefs, although they express the same feeling, they are somewhat different from each other. People's self-respect and self-worth are of particular importance.

After all, these feelings can appear directly related to the concepts of national pride and national pride. So, the feeling of respect can be summarized according to its linguistic, emotional and cognitive aspects, taking into account its social-positive and speech qualities, as follows:

- Speech of socio-political, spiritual respect;
- Speech of family and household respect;
- Speech of respect for country, Motherland, nature.

Each of these types of honor has its own individuality, and they appear in the following order: The feeling of socio-political, spiritual respect is manifested directly as a product of society, state and social relations between people. For example, states should not interfere in each other's internal

affairs, should not violate universal and national values, should respect other people's religion, beliefs, opinions, and generally should respect the wishes of every member of society - individual, state, various groups and organizations within the framework of the law.

At the same time, treating and preserving the material and spiritual heritage of our ancestors with respect is a component of socio-political and spiritual respect. Our beautiful customs and traditions, which have been preserved and refined since ancient times, should be accepted with respect, because it is known that they also require high respect as the spiritual heritage of our people.

Linguistic expression of socio-political and spiritual respect is reflected in a different form in each language. Usually, in official circles, in meetings between high-ranking persons, respect and respect are expressed primarily through non-verbal methods, that is, respect is shown by a person's appearance, appearance, behavior, and behavior.

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